כח. לא יאכל אדם עד שתתמלא כריסו אלא יפחות כמו רביע משבעתו. [רמב"ם דעות פ"ד ה"ב]. ואכילה גסה לגוף כל אדם כמו סם המות, והוא עיקר לכל החלאים, ורוב החלאים שבאים על האדם אינם אלא או מפני מאכלים רעים, או מפני שהוא ממלא בטנו ואוכל אכילה גסה אפילו ממאכלים טובים, הוא ששלמה אמר בחכמתו שומר פיו ולשונו שומר מצרות נפשו, כלומר שומר פיו מלאכול מאכל רע או מלשבוע ולשונו מלדבר אלא בצרכיו. [שם הט"ו]

Overeating

28) To preserve one's health, one should never eat until one is completely full. Instead, one should eat twenty-five percent less than the amount one imagines is enough to make one full. Overeating is as damaging as eating poison, and it is the source of every illness. Most illnesses are the direct result of eating unhealthful foods or of overeating even if a person eats only healthful foods. This is the meaning of King Shelomo's warning (*Mishle* 21:23), "Someone who guards his mouth and tongue protects himself from problems." If he guards his mouth so that he does not eat harmful foods or too much food, and he guards his tongue from speaking about anything unnecessary, he will almost certainly have a worry-free life.

while eating, he should stop when he feels the greatest desire to eat or drink. "If you will do this in every meal," the angel told him, "it will be as if you had offered a sacrifice to God at every meal. Your table will literally become an altar, upon which you will slaughter your inclination for evil."

The *sefer Shulhan Hatahor* (Unit Advice for Eating, chapter 11) states: "Another excellent idea is to slice no more than the amount of bread you need to maintain your health and strength before you begin to eat. Then, make up in your mind that you will eat no more than this during your meal." Actually, this is exactly the advice the angel gave to Maran: "At the beginning of the meal cut three slices of bread and then eat no more than that," as cited in the *Kaf Hahayim* Sofer.

סימן קעא

שלא לנהוג בזיון אוכלים

א. אסור לנהוג בזיון באוכלים. וטעמו מפני דמיחזי כבועט בטובה שהשפיע הקדוש ברוך הוא בעולם. [רש"י תענית כ ע"ב בפירוש האי]

ולכן אסור לזרוק אוכלים הנמאסים על ידי זריקה, כגון תאנים שנתבשלו כל צרכם והם רכים, שעל זריקתם נמאסים. אבל אוכלים שלא נמאסים כגון אגוזים ורימונים וחבושים, שרי. [ש"ע סי' קעא ס"א].

וכן לא ישב אדם על קופה מלאה תאנים וגרוגרות, אבל יושב הוא על עיגול של דבילה או על קופה מלאה קטניות. [שם ס"ב] וכן בקופה של עץ קשה שאין הפירות מתמעכין בו, שרי לישב. [אחרון]

Siman 171

Treating Food With Respect

Throwing foods

1) It is forbidden to treat food with disrespect since such behavior displays ingratitude to the Blessed Holy One for the good things He has provided the world.[293] Therefore, it is forbidden to throw any food item that is likely to become ruined, such as fresh, fully ripened figs. It is permissible to throw items such as nuts, pomegranates and quinces.

Sitting on foods

Likewise, it is forbidden to sit on a carton of figs, fresh or dried, but it is permissible to sit on a cake of pressed dried figs or a carton filled with beans or rice. It is permissible to sit on a wooden crate of food, since its contents will not become crushed thereby.

293. This explanation is that of Rashi in *Ta'anit* (20b). The *sefer Hahinukh* (#529) states that the concept behind the mitzvah of *bal tash'hit* (the Torah forbids the destruction of fruit trees) is: "To teach ourselves to love that which is good and beneficial, and to become attached to it. By doing so, one will become fond of performing acts of goodness and one will become distanced from all evil and destruction. This is the way of the pious and the devout, those who love peace and are pleased to see others prosper, and who try to bring others close to Torah. These people would not wantonly destroy anything, even a kernel of mustard seed. They are pained when they see waste and destruction and they do everything in their power to save things from such a fate.

"The wicked are the opposite. They are cousins of those who take pleasure in killing and destroying. God will reward each person according to his behaviors. He who wishes there to be goodness and takes pleasure in the knowledge of its existence will be rewarded by having his soul rest in goodness eternally as is well-known."